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Front View of St. Michael's Church,

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THE
CHARLESTON GOSPEL MESSENGER,

AND

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Vol. XIX.

DECEMBER, 1842.

No. 225.

FOR THE GOSPEL MESSENGER.

SERMON ON FAITH AND WORKS.

JAMES ii. 14—"What doth it profit, my brethren, though a man say he hath faith, and have not works?
Can FAITH save him?"

ST. JAMES has been much misunderstood, as if he contradicted St. Paul on the subject of faith and works, and more, as if he contradicted that cardinal doctrine of the Gospel, that "we are accounted* righteous before God," not for our *own works* or deservings, but "only for the merit of our Lord Jesus Christ," made available, not to all men indiscriminately, but to those who have a lively faith in him. Now to suppose St. James thus at variance with the whole tenor of the Gospel, and indeed no better than a preacher of natural religion, is utterly inadmissible. The misunderstanding has arisen chiefly from not considering the *whole scope* of what he has said on the point, and it will be useful in many respects, to review briefly his remarks.

"Though a man *say* he hath faith—can faith save him?" Can faith, such as this, a *say* faith, resting on the tongue, a mere profession whence no good works flow have any bearing on his salvation? Undoubtedly not. To refute the proposition, it is only necessary to state it.

"If a brother or sister be naked, and destitute of daily food, and one of you say unto them, depart in peace, be ye warmed and filled; notwithstanding "ye give them not those things which are needful to the body; what doth it profit."

Charity on the *lips*, if it go no farther, is surely of little value. If it were in the heart, it would manifest itself in the life. "*Even so* faith if it hath not works, is dead being alone. If it were a *genuine* faith, it would produce good works, just as a genuine charity in the heart is inseparable from benevolent *deeds*. What is true of the one is true of the other. Charity without works is dead, and so is faith, without works, dead also.

"Yea a man may say, thou hast faith, and I have works: shew me thy faith, without thy works, and I will shew thee my faith by my works." Here is a comparison between a dead and a living faith, or a faith that cannot, and one that can justify. One is mere profession, a

* "Accounted righteous," or justified. The latter term taken from the forms of Law, signifies to be acquitted or pronounced innocent—Ps. 51, 4. In the Article XI., the Latin word is "*reputamur*" not "*imputamur*."

“faith without works.” The other is genuine, a faith producing works. And the Apostle’s drift is the same, as in the preceding verses, to warn men not to be satisfied with a barren faith—to be satisfied with nothing less than a productive faith.

And then he alludes to another comparison to enforce the same views: “The devils also believe, and tremble.” *They* believe, but no good works follow. Christians believe, and good works are the result. This faith is good, but *that*, what doth it profit?

“Was not Abraham our father justified by works when he had offered Isaac his son, upon the altar?” “Seest thou how faith wrought with his works.” St. Paul says “*by faith*, Abraham offered up Isaac.” The faith led to the act, and the act proved the faith to be genuine. If Abraham’s faith had not been followed by corresponding acts, or at least intentions, it would have been no better than their’s who are said to believe and tremble. But “faith wrought with his works (says St. James,) and by works was faith made perfect.” Without the works, his faith would have been imperfect. By means of the works, it was proved to be the proper Gospel faith, to which the promises are made. It was this *kind* of faith—(this faith fulfilled, or honestly intended, though prevented in execution, inseparable from good works,) which alone could have had any favorable bearing on his acceptance with God: “Abraham believed God,” i. e. after this manner, and “*it*,” i. e. such a true faith, “was imputed unto him for righteousness.” It is not said Christ’s righteousness was imputed, but faith was imputed, &c. It was for Christ’s sake accepted, instead of the perfect righteousness, which before the fall was demanded, and would still have been demanded, (and therefore must have resulted in our condemnation, for we could not meet the requisition,) had not the Redeemer interposed. The efficacy of faith, but it must be such a genuine faith, as St. James has so particularly described, is asserted by *St. Paul*, almost in the same terms, as those we have been reviewing—for he says in Galatians “Abraham believed God, and it was accounted unto him for righteousness”—and in Romans: “Abraham, was strong in faith—and therefore it was imputed to him for righteousness.”

But to return to St. James: “Ye see then how that by works a man is justified, and not by faith only.” Ye see then *how*, the reason why—the because, in what sense, a man is justified by works, it is in a *secondary* sense so far as works are the fruits or evidences of faith. The *how* might be translated “for what cause.” Ye see, for what cause, a man is justified by works, not that works have merit, but that they prove the genuineness of the faith, and thus as inseparable from justifying faith; as a *part* of that faith, may be said to have relation to a man’s justification.

“Likewise also was not Rahab justified by works, when she had received the messengers, and had sent them out another way.” We are told in Hebrews “by faith—Rahab perished not with them that believeth not, when she had received the spies with peace.” Rahab differed from the mass of the people at Jericho in believing that the spies were sent of God. *They* showed their incredulity by correspondent conduct, by refusing to entertain them in their houses, and to make terms with their nation. She showed her faith, by welcoming, and protecting these

servants of God. Faith was the *motive* of her conduct. And the sincerity—the character of her faith was proven by her proceedings, her works, on the occasion. The case is adduced by St. James, as was that of Abraham, to show that true faith is inseparable from right action, even as the sound tree from good fruit. There must be some defect in the tree if it produce no fruit, or bad fruit. “As the body without the spirit is dead, so faith without works is dead also.” As he *had* compared true faith to true charity, so here he compares it to a *living* body. The body is dead, mere dust and ashes, of no value, without the spirit. In like manner, faith is dead, or worthless, is approved neither by God or man, if works do not flow from it.

It is evident, from this brief commentary, that the principal object of St. James was to vindicate the faith of the Gospel from the charge that it was a mere speculative faith. The other questions: is a man saved by his own, or by *Christ's* merits; and, is the salvation by Christ for *all* men, or for those only who accept it by faith, are not in his view—or at least they are so only *incidentally*. We know the faith of the Gospel was found fault with, as if it encouraged carelessness. St. Paul puts the affirmative interrogatory: “Do *we* make void the law through faith,” and shows it does not. St. James has the same purpose, in the chapter before us.

St. Paul's Epistle to the Romans was written in the year of our Lord 58, St. James' in 63. St. James takes up the subject *after* Paul, not to controvert *him*, but to defend his doctrine, against the charge that it *disparaged* works. St. Paul wrote to the Romans—Gentile Christians, who were disposed to receive the truth, *as he gave it*.

But St. James Epistle was to the *Jews* in general, or those of them who had embraced Christianity. As *they* had prejudices, it was necessary not merely to *declare* the doctrine of Christ, but to *defend* it, from the supposition that it was unfavorable to good works. He had to satisfy them, that the Gospel did not make void the moral law, in which they had been educated, and which they so fondly cling to, yea, rather that it established the law.

The *apparent* contradiction between the two Apostles vanishes on considering the whole scope of what they have written. One was treating of faith being the *cause* of justification, the other of *practical* faith distinguished from speculative faith, and therefore (using the same expressions in somewhat different senses, as men discussing different subjects,) they may *seem* to contradict each other. The one asserts “no works of man are sufficient for his salvation.” The other “no salvation without works.” There is an apparent, but no real contradiction in these statements, for tho' man's works are not sufficient to his salvation, yet he who is saved will of course have the works, which are inseparable from a justifying or vital faith. But even the particular texts in which this contradiction is supposed to be, will be found on close examination to be perfectly *consistent*. In Romans, iii. 28, St. Paul says: “Therefore we conclude, that a man is justified by faith without the deeds of the law.” In James, ii. 24, we read: “Ye see then how that by works a man is justified, and not by faith only.” If James had said, a man was justified *by works only*, he would have contradicted St. Paul, but he admits a man is justified by faith, not however by faith only,

that is a barren faith, but a faith which is the root of good works. When he says a man is justified by works, he evidently means in a qualified sense, for he says: "Ye see then *how*, in what manner, this justification takes place by works, viz. so far as they are inseparable from a genuine faith, or are evidences of the existence of such a faith. "The Homily on Justification," to which our XI. Article refers for the full sense of our Church on the important subject, says: "The *true* faith doth ever bring forth good works. Try your faith by your living—look upon the fruits that come of it, mark the increase of love and charity by it towards God and your neighbor, and so shall you perceive it to be a true, and lively faith." It has been well said "we are justified by faith only," "but not *the* faith which is alone."

Although St. James is not treating the subject of the connexion of faith with *salvation*; but has another object, viz. the connexion of faith with good works, as we have shown, yet he incidentally introduces the former subject, and asserts in explicit terms that faith, viz. the productive faith of which we have been speaking, is the one sole condition of justification; he says "Abraham *believed* God, and it was imputed unto him for righteousness"—that is, for the sake of his faith Abraham was counted righteous—the old condition of works of perfect obedience was done away, and the new condition of faith substituted. Now this great truth—that in virtue of the redemption by our Lord Jesus Christ, faith is the condition of the divine favor, and not works, which was the condition before the fall, pervades the whole Bible. It is declared in Genesis: "Abraham believed in the Lord: and he counted it (i. e. faith) to him for (i. e. in the place of) righteousness." St. Paul thus comments on this passage, and re-affirms the great truth: "If Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Now to him that worketh, is the "reward reckoned not of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

To the Galatians, St. Paul repeats the lesson "received ye the spirit by the works of the law, or by the hearing of faith. Even as Abraham believed God, and it was accounted unto him for righteousness. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law are under the curse; for it is written, cursed is every one that continueth not *in all* things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God it is evident, for the just shall live by *faith*." It is this doctrine, taught from patriarchal times, and none other, which St. James declares, and in the very same terms in the passage before us: "Seest thou how faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled, which saith Abraham believed God, and it was imputed unto him for righteousness." So far then from contradicting, St. James and St. Paul *sustain* each other, not merely by inculcating this common doctrine of acceptance with God, by

means of the faith of the Gospel, and not of the works of the law, but by doing so, in the same manner and language, both referring to the case of Abraham, and both saying he believed, and it was counted or imputed to him for righteousness. Again, you will remark it is faith which is said to be imputed, it is not Christ's righteousness—for though Christ's righteousness is the cause, the righteousness of faith on the part of man is the condition.

To make men sensible of the utter insufficiency of their own merit, we find that faith is the one sole condition not only of spiritual blessings, but of *temporal* ones also. Thus our Lord said to her, who had been miraculously healed, merely by touching the hem of his garment: "Daughter—thy faith hath made thee whole;" to the blind men "believe ye that I am able to do this. According to your *faith*, be it unto you, and their eyes were opened"—to the anxious mother "O woman great is thy faith, and her daughter was made whole from that very hour." And when faith was not professed in *words*, it was by no less significant deeds—as when the multitude at his bidding sat down patiently looking for the increase of the loaves and fish, which blessing in their favor was accordingly granted.

That faith is the sole condition of justification that is, of the application of the merits of Christ to the final salvation of any man, is declared in innumerable texts: "What shall I *do* to be saved, believe on the Lord Jesus Christ, and thou shalt be saved." "God gave his only begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life." But it is the less necessary to multiply evidence on the point, as it is believed, whatever doubt may have existed respecting it, is founded on the texts of James, which we trust we have shown to have been misunderstood, and so far from contradicting this doctrine are consistent with it, and indeed corroborate it. The truth, and the whole truth upon these kindred subjects, viz. the justification of man by faith alone, and yet the necessity of good works, are set forth in the XI. and XII. Articles, designedly as it would seem placed one after the other.

The first named Article says:—

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, *by faith*; and not for our own works or *deservings*. Wherefore, that we are justified *by faith only*, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification."

The other Article is as follows:—

"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith; insomuch that by them a lively faith may be as evidently known, as a tree discerned by the fruit."

Here we have the substance of all that St. Paul and St. James have said on these important doctrines. The XI. Article is St. Paul's great theme, while the XII. Article contains St. James' views respecting good works. Do these Articles contradict each other? Obviously not. Neither do the Apostles. Men are saved for the merit of Christ applied to them by faith. But *what* faith? Not mere speculative faith, but the faith

which is the companion of charity, or love—love to God and man, which produces good works, even as a sound tree produces good fruits, which manifests itself by godliness, righteousness, and sobriety in the life. But it is asked, suppose this faith exists not till *the hour of death*, as in the case of the thief on the cross, and has therefore never brought forth any good works, will it be available to man's salvation? We reply yes. Because God sees the heart, and knows the faith to be genuine, to be such as would, if time and opportunity were afforded, exhibit all those outward marks by which alone man can, in any degree distinguish between a barren, and a saving faith. God accepts the will for the deed which he knows would follow if there was opportunity.

Of this doctrine of justification by faith alone, a doctrine not only full of comfort, but wholesome (as our Article calls it) when properly understood, our Church is justly tenacious. It is a doctrine which distinguishes the Christian from the Deist, or disciple of natural religion; the Trinitarian from the Socinian; and the great majority of Protestants from the Roman Catholics. "These last mentioned, says Leslie, deny not the satisfaction of Christ, but join their own with it." Their Sacrament of penance, and their doctrine of purgatory, are founded on views of human merits inconsistent, as we conceive, with the "full perfect and sufficient satisfaction" of our Lord Jesus Christ.

The doctrine we are considering has been misunderstood, and abused in every age, from the time when it was first promulgated. What are the views of the Antinomians, of those who make void obedience, and are careless of their temper and conduct, and of those who, perhaps, unconsciously are verging towards Antinomianism, *but those* which we have seen, St. James was especially censuring, and confuting? "While, (says Leslie,) the Church of Rome has vitiated and depressed this doctrine by their doctrine of merit, some Protestants run to the *contrary* extreme; and because our good works must have no share in the satisfaction for sin, (which they cannot, as being unworthy, and mixed with our infirmities, and our sin,) *therefore* they make them not necessary, nor of any effect towards our salvation. They say that Christ did not die for any but the elect, in whom he sees no sin, let them live never so wickedly." Let it be our endeavor to keep the middle path of truth, which lies between opposite errors. Let us hold to the doctrine, which some, calling themselves Christians, have rejected; but, at the same time, beware of mingling with it the errors of unconditional election, and of a faith which makes void the law. Let us, with the Articles of our Church, cling to the truth, the *whole* truth, and nothing but the truth.

Some good men, regarding the doctrine of efficacious human merit as a cardinal error, as indeed it is, and the doctrine of salvation by Christ through faith alone, as the corner-stone of the Gospel, for such it really is, seem to think that they who fully renounce *that*, and hold *this*, are, of course, sound Christians.

But are there not too many who, tenacious of these principles keep too much out of view, if they do not deny the necessity of good works as inseparable from a vital faith, and overlook almost wholly those admonitions of St. James on this subject, which we have at this time been reviewing. While we carefully avoid one error, let us beware of fal-

ling into another, although it may be *comparatively* less dangerous, for *all* errors ought to be shunned. Let us not be contented with holding an important and most comfortable truth; but take care also, that it be properly guarded from the false conclusions respecting it, into which some minds have fallen. Our safety, as Christians consists, in adhering to the principles of our own Church which we know, or ought to know, will bear the strictest comparison with the Scriptural standard. The principles of other Christians, we cannot be expected to be as well acquainted with. *They* may be, or they may not be orthodox. They may be so, in matters of most consequence, and not so, in minor matters, which are yet of great importance. If we are only doubtful of their conformity to Scripture, and much more if we consider them erroneous in *any* particular, we cannot honestly countenance them. As it respects the very important doctrine of salvation by faith in Christ, we know *how* our Church understands it, and believing that she holds it, as Scripture sets it forth, we will *so* receive it—cling to it, and hope, and pray, that “all who profess, and call themselves Christians,” will embrace it as we understand it—that we and they may be “one fold, under one Shepherd, Jesus Christ our Lord; who liveth and reigneth with the Father, and the Holy Spirit, one God, world without end.”

Brethren! Is your *belief* founded on examination, and held by a firm grasp? It is well, but something more is indispensable to your sure peace, and everlasting salvation. They which have believed in God must “be careful to maintain good works.” It is the same Paul, enforcing the lesson of St. James, who says: “The grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world.” “Our great God and Saviour Jesus Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” “Whatsoever things are true, honest, just, pure, lovely, and of good report do.” And St. Peter has no other doctrine: “Jesus our Lord hath called us to glory, and *virtue*. Add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness, brotherly kindness, and to brotherly kindness charity.” Let it then be your constant, earnest prayer, “Lord, I believe help thou my unbelief. Lord increase our faith. Lord, we pray thee, that thy grace may always prevent, and follow us, and make us continually to be given to all good works, through Jesus Christ our Lord.”



FOR THE GOSPEL MESSENGER.

An Extract from a Sermon, preached on Sunday, June 10th, 1842, in St. Helena Church, Beaufort, the day of the death of Mrs. ELIZABETH WILLIAMS.

HEB. xii., 2—“Looking unto Jesus,”

* * * * * Thus lived and thus died the aged Saint whose remains we are now to commit to the grave. You all knew her. You all respected—indeed, revered her. We shall see her face no more in the earthly Sanctuary. She loved that Sanctuary—the place where

God's honor dwelleth. A love to God's house emphatically characterized her. Out of her poverty, even unto the riches of liberality, she gladly contributed to the support of the offices thereof. Kind, loving, charitable in spirit towards all who professed to love the Lord Jesus Christ, she was decided in her attachment to the ways of her own Sion—and no less principled and consistent than *decided*. A widow of nearly fourscore years, it may almost be said of her, as was said of Anna, the daughter of Phannel, that "she departed not from the Temple, but served God night and day." She, with Anna "looked for redemption in Jerusalem"—to see and hear of Jesus, and worship him, and give thanks unto the Lord—this was the motive that drew her to the Courts of the Lord. Nothing but absolute necessity ever kept her away.

"Beyond her highest joy
She prized our Sion's ways,
Her sweet communion, solemn vows,
Her hymns of love and praise."

She died this morning—departed with the first hour of the holy Sabbath, with no fear, no doubt, no shadow upon her spirit, to join the ransomed in the Upper Sanctuary—and mingle, without dread of change, in the holy ecstatic services of the Sabbath that shall never end. * * * * *

It is our day of Missionary offering; let me allude to her views and feelings in reference to the Missions of the Church. They were singularly deep, self-denying and effective. You know she was poor—very poor. She labored with her own hands to support herself. She did not make charity her dependance—but still she was poor—and humbly, thankfully received at my hands of the offerings of the Church at the altar for the poor of the flock. But did this induce the feeling that she was exempt from the obligation of giving? She was a Member of the Missionary and Education Associations, and never, as the year came round, failed to pay,—nor did she ever forget the monthly offerings. Her absence from the Church on that day did not prevent her giving. It did not satisfy her heart to let the occasion pass. She remembered the Lord, her privilege, her duty. If not present, she either sent her offering—or doubled it. On one occasion, sick and unable to leave her chamber, she handed me her monthly contribution. It was large for her. I hesitated to receive it—saying that as she was now sick and unable to do any thing for herself, she might need it. No—she replied—she had devoted that sum to the cause of her dear Redeemer, and she *could* not use it upon herself. True, I receive assistance from the Church—am dependant, in a measure, upon the kindness of Christian friends; but my living, my income, be it what it may, is from the Lord, just as much as the merchant's or the planter's. All is of God's giving through means and instruments; and if my allotment be small, still it is what the Lord in his goodness and his wisdom, gives—and I must not, cannot withhold his portion. I must deny myself. If *suffering* come from the smallest of my living, it must be *endured* by me. If I can help it, the cause of Jesus shall not suffer through my self-gratification—through my want of self-denial. The firstlings of the flock shall be his. Yes—this, in effect, was her reply. She honored the Lord with her substance, and gave him ungrudgingly the first fruits of all her increase.

And the *Lord honored her*. I have known her nearly twenty years—and I have never known her suffer want, nor forced to beg her bread. The Lord, her Covenant God, anticipated and supplied her need.

Oh that there were more such Christians! More who run as she did the Christian race! Then should our Missionary boxes have no longer so wretched a report to give. Our Missionary and Education Associations have no longer to make their frequent announcements of names struck off!

It is not my want, you know, to do more than allude to the death of those who die from amongst us—and my doing more now shall be no pledge for the future. This case is peculiar. She, as to family, is alone in the Church—no relations—no connexions—none to be offended—none to be flattered. But though in this respect, alone, she is now in the highest respect, not alone. She is now one of the great cloud of witnesses by which we are surrounded, and by which we are cheered and animated to run the race set before us. Her last words were—“Lord Jesus I wait thy coming—and her last *look*, I doubt not, was to Him, even Jesus, in whose presence she now lives to praise and bless! Thus she *lived*—looking unto Jesus—thus she died, looking unto Jesus.

May the Lord grant that we may thus live—and that our last end may be like hers—the death of the righteous!! J. R. W.



FOR THE GOSPEL MESSENGER.

THE ASPECT OF THE CHURCH.

Messrs. Editors,—In the article entitled “The Aspect of the Church’s Missions,” which appeared in your number for September, there are a few inaccuracies and opinions, which in so careful and orthodox a publication, ought not to be passed without some notice.

I quote, “the heads of the Church give assurance of their contentment in all important respects with things as they are.” Now in the “Banner of the Cross” has lately appeared an abstract of the correspondence of our Bishops; from which it appears, that one proposes there should no longer be a *Missionary Society*—but a Committee for Missions. Another objects to the organization of the “Society,” in that it gives not to the Bishops their proper influence; and proposes that, as in General Convention this Church Society should be governed by two bodies, who may be a mutual check—a third Bishop proposes that the members of the Board of Missions should be chosen from *all* the Dioceses, each Diocese having members in proportion to the number of its Clergy, and the amount of its contributions, just as the Trustees of our Theological Seminary are apportioned, so that the government of the Society should no longer be in the hands of the few Dioceses, some of which contribute little to its resources.

I again quote, “throughout the body of believers within our communion there is a happy degree of confidence in our Missionary *provisions*, and a more general desire than ever not to change these provisions.” Now the author did not know, but from the Journal of the Convention of Western New-York, it appears that body desires a radical alteration of the Constitution.

It should be added that by many the existing Constitution is deemed very faulty, in that a large portion of its Governors are persons who had contributed to the original Society \$30, and thus it is not strictly what it professes to be, the elected representative of the General Convention. Our author writes of "wasting time and thought on the mere machinery of the work." It is true the power to work the machine is all-important, but a good machine has more power than a defective one—and we question whether time is *wasted* in doing that which will increase the power and so the effects, as well as prevent jarring, and give permanence to the instrument.

I again quote, "of this city—we have sent only \$4,500, and of that small amount, nearly one half is from the youngest, and least wealthy of our congregations." The liberality of the smallest flock no one should disparage, but to form an estimate of the *comparative* liberality of the three larger flocks, we have not here the proper data. There are *Diocesan* as well as Domestic and Foreign Missions. There are four Church Societies in the Diocese—the "Relief"—the "Advancement"—the "City Missionary," and the "Prayer Book"—and besides, a fund placed with the Bishop for Missions within the State. When we have before us the names of the contributors to—the amount of the congregational collections for these five religious charities—as well as the statistics of the *General Missionary Society*, we shall be able, to settle the question accurately of comparative donation. We fear it will prove against the large and the more wealthy, but we can decide nothing without the facts before us.

Again—"only 390 parishes of the 1,200 in the United States have given a cent," that is, to this General Society, but may they not have given much to the cause of Missions in their own neighborhood and Diocese—and to the "communion alms." P. M.

NOTICES OF NEW PUBLICATIONS.

Mr. Goode's Book and the Oxford Tracts—A Mr. Goode, a clergyman of the English Church, has written a volume to disprove the opinions of the Oxford Tract Writers. We have not seen the book, but a cotemporary contains a long extract, from which it appears that he has run into the opposite extreme, and while attempting to pull down that, which he calls Oxfordism, is actually attempting to root up Episcopacy itself. We have heard Mr. Goode much lauded as a profound scholar, but if this is a fair specimen, his opinion is of little worth in these matters.—*Church Chronicle*.

Bishop Mant's Charge.—We commend this charge to the attention of all our readers. The standing and character of Bishop Mant, as a man, a Christian, a scholar and a churchman, deservedly gives his opinion more weight on these subjects than almost any other man living. The first part of his charge is occupied with one class of errors, the other with its opposite, and we can hardly deem the one less needful

than the other. It is refreshing to meet with such clear exhibitions of good old fashioned Churchmanship, such as Bishop Hobart delighted to honor, and such as our Bishop Seabury so strenuously taught and inculcated.—*Church Chronicle.*

The Parish Library, 13 vols. 12mo. bound. Published by the New York Protestant Episcopal Press:—

- Volume I. Leslie on Deism, West on the Resurrection.
 II. The Bishop of Chester, (J. B. Sumner,) on Apostolical Preaching and Ministerial Duty.
 III. Bishop Jewel's Apology for the Church of England, and A Treatise of the Holy Scriptures.
 IV. Chevalier's Translation of the Epistles of Clement of Rome, Polycarp and Ignatius, and of the First Apology of Justin Martyr.
 V. Bishop Gibson's Three Pastoral Letters, and Bishop Horne's Letters on Infidelity.
 VI. Dean Sherlock's Practical Discourse concerning a future Judgment.
 VII & XII Bishop of Chester's (J. B. Sumner,) Practical Exposition of the Gospels of St. Matthew, St. Mark, and St. Luke.
 VIII. Dr. Bowden's Apostolic Origin of Episcopacy Asserted.
 IX. Second Series of Dr. Bowden's Letters—Dr. Cooke's Essay on the Invalidity of Presbyterian Ordination—Episcopacy tested by Scripture, by Bishop Onderdonk.
 X. The Protestant Kempis, by Bishop Jebb.
 XI. Lives by Izaak Walton.
 XIII. Bishop Burnet's Lives, edited by Bishop Jebb.

This is the cheapest collection of Standard Divinity yet published: and far better still, it is the soundest. The works are chosen with much judgment, and with an eye to the inculcation of practical holiness, as well as to the imparting of knowledge. Valuable notes are appended, and almost every volume has that excellent, but too rare, accompaniment, an Index. As a collection of Divinity, suitable for well-educated families or individuals, furnishing evidences of Christianity, and of the divine Institution of the Church,—we can strongly recommend it. The type is very clear and legible, and the whole "getting up" of the volumes very respectable.—*The Church.*

*A View of the Organization and Order of the Primitive Church: containing a Scriptural Plan of the Apostolic Church; with a Historical Outline of the Church to the end of the second century: to which is added, the Apostolic Succession, connecting it with the Church of the present day. By the Rev. A. B. Chapin, M. A., &c. &c. 1842.—*We hail this as one of the most interesting and important works on the Church which have lately appeared; and there is, happily, at present such a spirit of inquiry abroad as to the topics of which it treats, that it will no doubt be eagerly sought. Within a small compass it comprises every thing that will be desired: indeed we know of no work of its size and nature, in which so much valuable information will be found:—

“The substance of this work was written several years since, under the following circumstances. The author was born and educated in the bosom of the Congregational Church; [(?) Some of our soundest pens are not sufficiently accurate in the use of this term. *Ed. Ban.*] and it was not until he had entered upon the duties of a professional life, that the subject of the organization and order of the Church attracted his attention. He then resolved to examine the question thoroughly, according to the soundest principles of legal evidence, and to draw his conclusions as rigidly as he would from books of law, not dreaming of the possibility of its producing a change in his own views on the subject. For this purpose he read the New Testament through, with all the care and attention of which he was capable, and marked every passage that seemed to him to have any bearing upon the organization or order of the Apostolic Church. These he then classified under their appropriate heads, and arranged them according to their several subordinate topics, upon principles detailed in the work itself. The classification thus made, forms the *Scriptural evidence* contained in this volume, precisely as it was drawn out, except on the single topic of *Baptism*, not only before the author entered the Ministry, but before he had even conformed to the Episcopal Church. His conclusions, therefore, are to be regarded as those of a layman, who, up to the time of compiling the evidence embodied in the work, had no partialities in favor of Episcopacy; but whose prejudices, partialities, and supposed interests, were all in opposition to it.” That those who are unwilling to lay aside the prejudices of early education; or who are not resolute enough to *ask* unhesitatingly, ‘What is truth?’ nor bold enough to *dare* fearlessly to follow it; or who are unwilling to relinquish the pride of opinion or the interest of place; that those will be convinced, is not to be expected. But it is hoped, that the sincere inquirer after truth will find essential aid in this volume; and that he who is anxiously seeking to know, What is that Church which hath been declared to be ‘the body of Christ?’ will be helped forward in his investigation.”—*Banner of the Cross.*

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Letters respecting Episcopacy.—(We do not give the exact title not having the work before us. *The Banner of the Cross* thus notices them.) Mr. Duffield, while he disclaims a *mediate* commission through the agency of the Church, sets up a claim to an *immediate* commission. “The authority,” he says, “comes *direct* from Jesus Christ.” But surely Mr. Duffield needs not be told, or if he do, the honest and intelligent laymen of his communion are, we apprehend, ready and able to inform him, that his pretence, unless sustained by miracles, is the sure mark of *fanaticism* or *imposture*. We do not say that Mr. Duffield and his brethren are either fanatics or impostors. By no means: we acknowledge them to be men of much personal worth, sobriety, and learning. But we do say, and we appeal to their own good sense and dispassionate reflection for the truth of the remark, that Mr. Duffield, in the above cited passage, has taken the very ground of fanatics and impostors. They set up a claim to an *immediate* or *direct* commission; and their followers *recognize, declare and proclaim* the justness of their

claim. What more does Mr. Duffield? And if he cannot *recognize* their claims to an *immediate* or *direct* commission, what reason has he to complain if others cannot *recognize* his claim?

Mr. Duffield has undertaken to speak not only for himself and Presbyterians generally, but also in behalf of Baptists, Congregationalists, and Methodists. Why he has not also taken the Quakers under his wing, it is hard to say; since (save that he has excluded *women* from their share in the right of *recognition*) he has laid down their doctrine of the ministry as precisely as if he had copied their Book of Discipline. And as Mr. Duffield's book has been much lauded, we may take it as an authentic exposition of *the present* views of Presbyterians, Baptists, Congregationalists, and Methodists, respecting the ministry. Let it then be known and understood, that these denominations *now* disclaim ordination and church authority as the ground of their commission; that they *now* stand with the Quakers on the principle of *recognition*, and with them pretend to an *immediate* and *direct* commission from on High. We have long thought that this was their real doctrine, though we have seldom before seen it so distinctly confessed and avowed. Let the fact be known, and we shall see whether the good sense of the community will sustain such wild and extravagant assumptions.

SELECTIONS.

REFLECTIONS SUITED TO THE ADVENT SEASON.

The sin of disobedience has cast him beyond the reach of the extended arm of mercy, without the all-powerful aid of the mighty one, he is borne headlong, by the overwhelming weight of his iniquity, into that dark pit, in which alone, his deep-dyed sins can find oblivion. The omnipotence of the Father cannot avail, for it is he who has condemned. Abandoned to his fate he awaits its execution, when he falls at once to a depth of wretchedness which has never yet been conceived.

But hark! from the great white throne there comes a voice like the rushing of many waters; lo! I come, in the volume of thy book it is written of me, to do thy will oh, God. The Father had formed man in his own image, and now, sinner that he was, delighted not in his destruction, but rather that he should turn and live. But stern justice was to be satisfied, and without shedding of blood there could be no remission.

Unless there can be found a substitute to fulfil the dread requirement of the violated law, man must die. Superior to all else in creation, none can be found to make atonement, and man must fall, a sacrifice for his foul iniquity.

And is there none to redeem? none to save? None! None! is echoed far and wide, until the agonizing cry of despair ascends to heaven, and arrests the ear of mercy. Hark! from the throne itself a voice is heard; and here sin-stricken son of fallen Adam, I would have you pause, and consider this wondrous display of mercy. Behold the Father wills that his only begotten should become a man of sorrows, and acquainted with grief, should die a death of ignominy. And why

this incomprehensible, this mysterious act of divine benevolence ? Formed after his own image, the work of his hand, the Omnipotent willed not that man should be thus lost. In his wrath he remembered mercy, and gave his only Son him who had lain in his bosom from all eternity, the beloved in whom he was well pleased, him the Father gave for man's redemption. But was the Son obliged thus to comply with the Father's will, and yield himself an unwilling sacrifice for the sins of many. No, such an one could not satisfy the demands of eternal justice, and had not the Son of God, of his own free will, taken upon himself the heavy burden of our transgressions, hell gaped wide to receive us ; irretrievably lost, there was no salvation. True, Christ did come to do his Father's bidding, but that Father was mighty to save, and one breath of supplication from the incarnate Son, had stopped at once that strange drama, in any stage of its enactment. True, like a lamb he is led to the slaughter, and as a sheep before the shearer is dumb, so he opens not his mouth ; but think ye not that he can even now call upon his father, and presently thousands of the hosts of heaven hasten to the rescue. True, the anguish he endured caused the Saviour once to pray that if it were possible the bitter cup might pass away, but man could not be saved otherwise, and it was drained to the very dregs—Father not my will, but thine be done. Bitter indeed was the cup which the Saviour drank. He left the high heaven and came to earth that there might be a way of salvation ; divesting himself of his glory, he assumes the garb of poverty ;—the God-man wanders through the earth, a houseless outcast, that he might know our griefs and bear our sorrows, and thus become fitted for the high office of Mediator between God and man. But he came to his own, and they would not receive him, they harassed, and persecuted, and, in the appointed time, they crucified him. And even in this the last moment of his earthly sojourn, reviled and spit upon, while they wag their heads and laugh him to scorn, even now, the Saviour is not unmindful of the mediatorial office. Father forgive them he exclaims, for they know not what they do. Crucify him ! crucify him ! the insane multitude cry out, his blood be upon us and upon our children ; how heavily it has rested upon that devoted people I need not remind you. At length the final hour has come ; it is finished, the vail of the temple is rent in twain, the necessity for signs and types is done away, the law is made void—a new high priest has been appointed, he has made an atonement whose efficacy is of eternal duration. The spotless lamb has been slain ; there is no need for a renewal of the sacrifice ; Christ ever liveth to make intercession for us. He has fulfilled the whole law. Pointing to the cross stained with his dying blood, he intercedes with justice, and his intercession never faileth. Out of Christ, God is a *consuming fire* ; but when approached through the medium of the mediating Son, God is *love*. Pause here and dwell upon this momentous truth, for to each and all it is of vital importance. Out of Christ, God is a consuming fire, and the sinner who attempts to approach him, relying upon his own merits, must be consumed by the fire of divine vengeance. By the law he must stand or fall, and already the violated law claims its victim, for born in sin and shapen in iniquity, there is none that doeth good, no, not one. But sad as man's fate would seem thus far, rest assured, for there is no need to despair. When

Christ intercedes, the *love* of the father appears as a thick mantle covering his people. Only believe; cast away the broken staff of your own good deeds, and lean, firm in faith, upon Him who is mighty to save. And is it difficult to believe, after all the exhibitions of his wondrous-working power with which we are familiar. Oh! marvellous incredulity; prophets, and inspired men of old had foretold his coming, and Israel was ready to hail, with rapturous welcome, the long expected Shilo. Now Shilo is come, the voice of one is heard crying in the wilderness, the blind see, the lame walk, and the leper is cleansed. The Prince of Peace draws near, and we listen to hear the air rent by the acclamations of his chosen people, one ear is bent to drink in the sweet melody of praise, but, instead, the curse and the blasphemy rise upward, and the Father finds that these wicked husbandmen do not respect even his own Son. To the Jews, eager in the pursuit of temporal aggrandizement, the Saviour was a stumbling block; they would not abandon their long cherished anticipations of wealth and grandeur, they would not believe that this was their Shilo.

We could have expected, under such circumstances, to have seen the Son of God filled with indignation, abandoning to their just fate, these ungrateful people, and hastening back to the bosom of the Father, but it is not so, scorned and despised he still goes about doing good; hindered by no obstacle, he leaves us part of his errand of mercy unaccomplished. Many a time was salvation offered to this devoted people, many a time would their Saviour have gathered together his chosen people, as a hen gathereth her chickens under her wings, but they would not, until at length the mission of mercy is ended, and now their house is left unto them desolate, for God will not strive alway with a rebellious people. Amazed alike at the unfortunate philanthropy which brought the Saviour of the world on earth, and the hell-born ingratitude which received him; each one of you is ready to constitute himself a judge, and heavy indeed is the retribution, with which you would visit the unbelieving persecutor of the meek and lowly Jesus. Like David you exclaim show me the man, for he that hath done this great wickedness shall surely die, and you stand horror-stricken at the prophet's answer. Nevertheless fellow sinner, thou art the man. The Son of the highest has come to save you from destruction, but, like the unbelieving Jew, you scorn his proffered mercy, he is a stumbling block checking you in your mad pursuit of pleasure, and like the unbelieving Jew, you exclaim, we will not have this man to reign over us. To you, as to the unbelieving Jew, the arm of mercy has long been extended, and now you will tremble, lest the strong arm of justice be stretched out in vengeance. Oh! beware, lest the aggrieved spirit take its flight, lest even now it should depart forever, and leave you your portion with the damned. Ephraim is joined to his idols, let him alone. Haste thee fellow man, haste and flee from the wrath to come. The spirit still strives with you, for, roused by the voice of warning, you now feel that your God is a consuming fire. But God hath said that he is love, and would you have his love? ask and it shall be given; would ye know how to ask? seek and ye shall find the way. Yield to the prompting of the Spirit, knock, and the door shall be opened unto you. The fountain of life flows as freely as ever; ho! every one that thirsteth, come and drink freely. Christ taught the way

to heaven, and in the holy book of God his precepts are recorded. Conscience, the Spirit of the Omnipresent within you warns of the impending evil, and urges you to seek safe shelter in the Rock of Ages. Like the penitent prodigal, confess your sins—Father I have sinned, and am unworthy, but thou gavest thy Son to make atonement, and therefore I approach thy throne with confidence, for it is the mercy-seat, and I know that thou art love. Leave all, and follow Christ; cut off the right hand, and pluck out the right eye; let no concern of time turn you from the narrow way, or cause you to tarry, lest perchance the bridegroom come and the doors be closed, and you stand without. That you may be ready to meet the bridegroom, when he cometh, strive and pray unceasingly, for so God hath commanded. Pray earnestly, trusting that you will be heard, because Christ died, and your prayer will ascend an acceptable incense, the daily bread of life will never fail, and as thy day is, so shall thy strength be.

A CORRESPONDENT.



PRIVATE JUDGMENT.

It is not often that this subject, so much misunderstood, is so ably treated as it is by the celebrated Rev. GEO. STANLEY FABER, whose name will ensure for it, we trust, an impartial reading. To the "*Banner of the Cross*," we are indebted for this selection:—

"It will be observed, that the writers of this Homily* appeal, in the way of evidential confirmation of their doctrine, to the early Fathers. In this, they exemplify the sound principle of the Church of England; the principle of Cranmer and of Ridley, of Jewel and of Hooker, of Pearson and of Beveridge: that Scripture is the Sole Rule of Faith; but that, since no Rule can be used as a Rule until it be first interpreted, we must resort for its interpretation, not to the wantonness of our own arbitrary dogmatism, but to the ascertained general consent of the Primitive Church.

"Imprimis, videbunt conscionatores, ne quid unquam doceant pro concione, quod a populo religiosè teneri et credi velint, nisi quod consentaneum sit doctrinæ Veteris aut Novi Testamenti, quodque ex illa ipsa doctrina Catholici Patres et Veteres Episcopi collegerint. Canon, Eccles. Anglican. xix. A. D., 1571.

"Much absurd prejudice has been entertained, and many very foolish things have been said, touching an appeal to the early Fathers: partly, on the ground, that such an appeal is an appeal from the authority of Scripture to the authority of men; and partly, on the ground, that various absurdities and even erroneous doctrines may be detected in the Works of those writers.

"I. With respect to the first allegation, nothing can be more childishly inconsistent.

"They who make it, under the specious claim of honoring the Bible, really do nothing more, than appeal, from the human authority of the Fathers, to their own individual equally human authority. For, since it is quite clear that the Bible cannot be used as a Rule of Faith until it

* Homily of Justification.

be interpreted, they, who profess to honor its autocracy by despising the interpretations of the Fathers, most unaccountably seem not to perceive; that, while they profess to appeal to the Bible alone, they really appeal only to their own private interpretations, rather than to the interpretations of the early Church: and, how it can be said by any modern, that an appeal to the interpretation of the Fathers is an appeal from the authority of the Bible to mere human authority, while an appeal to this same modern's own interpretation is not an appeal from the authority of the Bible to mere human authority; surpasses my own power of comprehension. In truth, I see not, how such an assertion can for a moment be sustained: unless the modern in question be prepared, with a grave face, to maintain; that his interpretation of the Bible is not a human interpretation.

"II. So again, with respect to the second allegation, it is founded entirely upon that odd sort of misapprehension, which Logicians call *Ignoratio Elenchi*.

"1. Let it freely be granted: that the writings of the Fathers contain sundry fooleries, as that of the Roman Clement concerning the phoenix, and that of Ignatius concerning the virginity of Mary, and the birth of Christ being kept a profound secret from the Devil; or even that they contain some ugly specimens of false doctrine, as that of Tertullian, when he advises a good woman to pray for the soul of her departed husband, not indeed that he might be delivered from Purgatory, (for that fancy was Tertullian's chronological junior,) but that he might be a partaker of the first resurrection instead of waiting for the second: what then? I venture to ask. Do these circumstances at all diminish the authoritative value of those interpretations of Scripture, which the Fathers give us, as the sense of the Catholic Church in regard to really Catholic Doctrines? When, from age to age, without any variation, the Fathers deliver, as the sense of the whole Church, an interpretation of certain texts, which exhibits them as declaring the doctrine of the Trinity, or the doctrine of Christ's God-head, or the doctrine of the Atonement and the like; when, from the very beginning, in perpetual harmony, they professedly speak, not merely their own private sentiments, but the sentiments of the Church at large, the *Quod semper, quod ubique, quod ab omnibus*; I really, however mortifying such an opinion may be to modern self-conceit, cannot help thinking; that the authority of their interpretation considerably transcends the authority of any mere private interpretation even of the enlightened nineteenth century.

"(1.) But it will be asked: What are we to do with their occasional statements of false doctrine; as that, for instance, of Tertullian's recommendation of prayer for the dead?

"Nothing can be more easy, than the reply to such a question. Our excellent Church, highly and solidly as she regards the Antiquity gives an answer at once.

'Holy Scripture containeth all things necessary to salvation: so that, whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation.' *Art. vi.*

"Whenever a Father advances any doctrine or practice which will not bear this test, that doctrine and that practice we throw aside. Can it, for instance, any where be found in Scripture: that we ought to pray for the dead, in order that they may partake of the first resurrection? Certainly not. Why, then, we forthwith turn over such a phantasy to the owls and to the bats.

"(2.) It may be urged, that the Anglican Church herself exhorts: Let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions, devised by men's imaginations, for our Justification and Salvation.' *A Fruitful Exhort. to the reading of Holy Script. Homil. p. 2.*

"No doubt, she does: and very properly too. But what then? What has this to do with the present topic? She only guards us against the unauthoritative and unscriptural traditions of the Church of Rome, which contradict and overlay and make void the Gospel: not against the universally harmonizing and sound expositions of Scripture, which we find in the old ancient authors (as our Church quaintly speaks,) under the aspect of the standard and unvarying doctrine of the Church Catholic from the very beginning. Truly, if the Church, by the name of the stinking puddles of men's traditions, warned us against these: she would directly contradict, both her own injunctions and her own consistent practice.

"2. We have seen, how the English Church speaks in her nineteenth Canon; and we have noted, how, in the matter of Justification, she appeals to Ecclesiastical Antiquity: let us now hear, how Bishop Jewel expounds her sentiments, and how the great Cassaubon understood them.

'These doctrines have we learned from Christ, from the Apostles, and from the holy Fathers: and the same, with all good faith, we teach to the people of God.' *Juell. Apol. Eccles. Anglican. apud Enchir. Theol. vol. i. p. 228.*

'From the Primitive Church, from the Apostles, from Christ, we have not departed.' *Ibid. p. 295.*

'We have resorted, as much as we possibly could, to the Church of the Apostles and the ancient Catholic Bishop and Fathers:—and we have carefully directed, to their rites and institutes, not only our Doctrinal System, but also our Sacraments and the Form of our Public Prayers. For we judged, that we ought to take our commencement from that precise quarter, whence the first beginnings of Religion were derived.' *Ibid. p. 323.*

'From Holy Scripture, which we know to be infallible, we have sought out a certain sure form of Religion: and we have returned to the Primitive Church of the Ancient Fathers and Apostles, that is to say, to the very rudiments and beginnings; and, as it were, to the very fountains.' *Ibid. p. 340.*

'I could wish, with Melancthon and the Church of England, that our articles of faith should be derived, from the fountain of Holy Scripture, through the channel of Antiquity. Otherwise, what end will there be of perpetual innovation?' *Casaub. Epist. 744.*

'If I am not greatly mistaken, the soundest part of the whole Reformation is to be found in England: for there, along with the study

of Essential Truth, flourishes also the study of Antiquity.' *Ibid. Epist.* 837.

'The King and the whole Church of England pronounce: that they acknowledge for true, and at the same time necessary to salvation, that doctrine alone; which, welling out from the fountain of Holy Scriptures, has been derived, through the consent of the Ancient Church, as through a channel, down to these present times.' *Ibid. Epist.* 838.

"3. Thus rationally and soberly theologizes the truly Apostolic Church of England: and those moderns know little either of her principles or of her practice, who would expose her, to the not unmerited scoffs of such writers as Dr. Wiseman and his Romish brethren, by exhibiting her as the advocate of all the wildness of insulated and uninformed private judgment; as if she made every man, qualified or unqualified, his own prophet and his own Church. Truly, in the hands of such a company of preachers, the city of God would indeed become a Babel, a city of confusion! The English Church says to her children: Qualify yourselves; and then judge, upon the intelligible principles of adequate testimony, whether I indeed declare unto you the mind of Scripture. But without qualification, what can your mere insulated private judgment be worth? If you either cannot, or will not, qualify yourselves: your judgment must, as plain common sense teaches, lie in abeyance. In that case, just as you depend upon your lawyer or your physician, so must you be even content to depend upon my decisions. Meanwhile, fancy not, that I have the slightest wish to hoodwink you or to exact the blind submission demanded by the Romish Priesthood. I simply say: Qualify yourselves; and then, like reasonable beings, exercise your right of private judgment. I no more deny your right of judging for yourselves in Theology, than I deny your right of prescribing for yourselves in Medicine. But, as I suppose you would scarcely undertake to be your own physicians without study: so, I think, you will act not much more wisely or much more safely, if you determine to become your own Theologians, purely by force of instinct, and without any adequate preparation.

"4. So, I apprehend, speaks the Anglican Church: and I really cannot discern any absurdity in her language. Unless I greatly mistake, the direct purpose of that Church, in her godly work of self-reformation, was not so much to run counter to the Church of Rome, as to return to the Catholic Church of Primitive Antiquity. From this purpose sprang, no doubt, her protest against the Roman Church: nor, in the way of cause and effect, could it well be otherwise. But, still, her censure at Rome, however just, was the incident only: her return to Catholic Antiquity was the principle. Such a principle indeed, even had she wished it, she could not have carried into effect without tacitly censuring the Romish Apostacy: but, nevertheless, she might have carried it into the utmost fulness of effect, without saying a single syllable about the corruptions of Popery. In this peculiarity, if I rightly comprehend her case, she stands distinct and apart, both from any other Reformed Church, and likewise from all the various Sects of scattered Dissidents who dislike her Communion. Hence it was, that, in her Liturgy, she systematically retained whatever in the Romish Missal was scriptural and primitive: not perceiving any good reason, why she

should promiscuously reject alike the venerable remains of true Catholicism, and the spurious super-structure of hay and stubble piled upon it at a later period by a simulated Catholicism. And hence, at the same time, it was, that some of her ignorant opponents, whom in her own archaistic language of the day she would term certain slanderous folk; and who seem to have fancied that true religion consists, rather in the widest possible departure from every thing that has ever been touched by Rome, than in an appeal to Scripture the Rule of Faith, as understood by Antiquity its best and most legitimate Interpreter: hence it was, that some of those opponents triumphantly deemed themselves to have given her a death-stab, when they ludicrously enough denominated her unrivalled Liturgy, an ill-mumbled Mass-Book. They perceived not, that, what they idly imagined her to have done from a lurking wish to return to the flesh-pots of the spiritual Egypt, she had really done from a fixed system quite irrespective of that same leek-producing country: a system, which would equally have been acted upon, had the leeks been produced only within her own independent domain, and had Egypt and all her frogs been for ever overwhelmed and scattered by her own Oceames. Let her *principle* of reformation, only be borne in mind: and her *practice* will be, at once, perfectly intelligible and perfectly consistent. She determinately wished, as Cassaubon speaks, to acknowledge alone that Doctrinal System, which welling out from the fountain of Holy Scripture, has been derived, down to the present time, through the consent of the Ancient Church as through a channel. And, accordingly, on this precise ground, the same eminent person pronounces her scheme of reformation to be the soundest of all the schemes that were severally adopted by the Reformers. It received from him that honorable and glorious character, because, within her hallowed walls, along with the devout study of essential truth, flourished also the diligent study of Antiquity. Whenever, under the vain upstart plea of insulated and independent and uninformed private judgment, the Church of England shall depart from the complexity of her own recognised mode of theologising, Ichabod will be written in characters of fire upon her recreant forehead. She will have quitted the path of Cranmer and our wise Reformers: and she will be on the high-road to every evil imagining. Like a ship without a rudder, she will be carried about by each wind of doctrine, whatever may be the fashionable humor of the day: and the obvious reason is, because, in such a supposed case, she has forsaken the steadfastness of testimony, the Quod semper, quod ubique, quod ab omnibus; and has trusted to her own vain and unauthorised hallucinations. Perhaps it might be useful to inquire, whether the plague has not already gone forth among us; whether, in the pride of our high speculations, we are not, even now, in our irreverent dealing with God's word, too frequently building upon the independent sufficiency of our own unaided hermeneutic powers; whether, in the stubborn self-conceit of our own insulated knowledge, we are not, too many of us, among those, whose language is, we are they, and wisdom will die with us: but I forbear; and, with real feelings of Christian anxiety when I behold the facility with which strange doctrines are disseminated and received among us, leave the consideration of these matters to those whom they may concern. Suffice it to say, that this spirit of arrogant self-sufficiency

and inflated self-dependence, in the work of Scriptural Interpretation, is the very spirit of high-vaulting Socinianism. The pretence is, an honoring of the Bible : the reality is, an over-weening estimate of ourselves. Thus acted not our wise and humble Reformers. The attestation of Parker of Canterbury, to the principle and practice of his illustrious predecessor Cranmer, is well worth the attention of those, who seem to think that a departure from the avowed system of our English Reformation, is the best and most consistent mode of upholding that same Reformation.

“Which matters being perceived,” says Parker of our chief Reformer, ‘he unrolled the most ancient Fathers, both Greek and Latin : he investigated all the Councils and every part of Antiquity up to the very times of the Apostles.’

‘Quibus preceptis, antiquissimos tam Græcos quam Latinos Patres evoluit : Concilia omnia, et Antiquitatem, ad ipsa Apostolorum tempora, investigavit.’ *Parker, Cantuarens. Antiquit. Britann. p. 331.*

“Cranmer, we see, instead of depending upon his own judgment alone, proved all things by the historical test of Ecclesiastical Antiquity : and then, rejecting what his Sole Rule of Faith the Bible taught not, held fast that which was good. Under such judicious and rational management, well may we say of the Reformed Church of England : In hos artus, in hæc corpora quæ miramur, excrevit. Had Mr. Knox followed the example of Cranmer and adopted the practice of our old Homilies, instead of depending upon his own uninformed or rather ill-informed private judgment, (for he seems to have built implicitly upon the acknowledgment of Mr. Milner,) his conclusions, must, I think, have been the same as those of Cranmer and the Homilist : and, in that case, he would never have hazarded statements of the doctrine of Justification, which harmonise indeed with Rome, but which contradict alike both Scripture and Ecclesiastical Antiquity.”



SCHISM AND HERESY.

Schism for the most is changeable, and varies its symptoms as the chameleon colours. * * * And therefore it is as hard a task to shape a coat for schismatics, as for the moon, which changeth its shape every day. The reason is, because, having once deserted the Catholic communion, they find no beaten path to walk in, but are like men running down a steep hill, that cannot stay themselves ; or like sick persons, that toss and turn themselves continually from one side of their bed to the other, searching for that repose which they do not find. Hence it comes to pass, that schism is very rarely found for any long space of time without some mixture of heretical pravity, it being the use [custom] of schismatics to broach some new doctrine for the better justification of their separation from the Church. Heretical errors in point of faith do easily produce a schism and separation of Christians one from another in the use of the Sacraments, and in the public service of God : as the Arian heresy produced a different doxology in the Church ; the orthodox Christian saying, “Glory be to the Father, and to the Son, and to the Holy Ghost ;” and the heretical Arian, “Glory be to the Father, by the

Son, in the Spirit." So, of later times, the opinions of the lawfulness of detaining the Cup from the laity, and the necessity of adorning the Sacrament, have by consequence excluded the Protestants from the participation of the Eucharist in the Roman Church. Thus heresy doth naturally destroy unity and uniformity;—that is one symptom of schism. But it destroys order also, and the due subordination of a flock to their lawful pastor, nothing being more common with heretics than to condemn their old guides, and to choose new teachers of their own factions, and so "erect an altar against altar" in the Church; that is another principal branch of schism. So a different faith commonly produceth a different discipline and different forms of unbelief.—*Archbishop Bramhall.*



THE DAILY SERVICE.

From the Sequel to Bishop Mant's Charge.

Nelson, in his "Companion to the Festivals," writes as follows: "It is to be wished, that all Christians were constant in attending the public worship on Sundays and holy-days, because it is likely it would dispose them to repeat such exercises of devotion with greater frequency. But considering, that among the Jews there was a 'morning' and 'evening sacrifice' daily offered to God at the Temple, and that the precepts of the Gospel oblige us to 'pray always,' and to 'pray without ceasing;' and that the ancient prophets expressly declare, that there should be as frequent devotion in the days of Christ as there had been in former times, that 'prayer shall be made unto him continually, and daily shall he be praised:' considering these things, I say, as prayer, the Christian sacrifice, should be offered morning and evening in public assemblies; so they, that have such opportunities, and are not lawfully hindered, should endeavor so to regulate their times as to be able constantly to attend such a great advantage to the Christian life. And as those who have leisure cannot better employ it; so they must have little concern for the honor and glory of God, that neglect such opportunities of declaring and publishing his praise. Hence it appears probable, that the daily order of the Church was, although not universally, yet generally, or, however, oftentimes observed; and to much the same effect we are informed by Bishop Beveridge, who died in the see of St. Asaph, in the year 1707; for in his sermon on "The Exemplary Holiness of the Primitive Christians," he thus admonishes the modern disciples of our Lord: "In this also ought ye to follow their pious example, by being steadfast and constant, not only in your private but public devotions, according to that Apostolical form which our Church hath prescribed, that all the members of it, wheresoever they are, might join together with one heart and mind in hearing God's Holy Word, in praying to him, and praising his most holy name, not only once or twice a week, but twice every day in the year, as the Church requires. And, accordingly, there are many places in the kingdom where the prayers are now read twice every day, and I heartily wish it could be so in this too. Then you would see another face of religion among you than you now do; for they, who constantly and devoutly attended the prayers, would find themselves grow wiser and better every day more than others; and they

who cannot or will not come, would, at least, be put in mind of their duty, by hearing the bell every day calling them to it. In short, I know nothing that can contribute more effectually to keep up a due sense of God, and the true Christian religion in any place, than frequent communions and daily prayers. But to whatever extent this exercise of piety may at any time have prevailed among the members of the Church, from the testimony just cited of Bishop Beveridge it appears to have begun in his time to decay, and so it declined through the succeeding parts of that century, from worse to worse, till in the present day, with some few exceptions indeed, where it still preserves a precarious and hardly sensible existence, it is scarce recognized amongst us. To revive these services were an honor and a blessing to the Church, to her clergy and people, and generally to the kingdom at large, by fostering the pure spirit of Christian godliness and devotion. To revive them altogether may, perhaps, be impracticable. Yet, probably, a partial revival might be effected by ministerial zeal and diligence. Of the minister himself, where practicable, the duty is plain. For, by the law of the Church, "all priests and deacons are to say daily the Morning and Evening prayer either privately or openly, not being let by sickness, or some other urgent cause. And the curate that ministereth in every parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same in the parish Church or Chapel where he ministereth, and shall cause a bell to be tolled thereunto a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." The sole, at least the principal, impediment to the revival of this practice, should seem to be the difficulty of collecting a congregation. Yet may this want be in part supplied by the *clergyman's* family, whom, as well as himself, he is pledged by his ordination vow to be "diligent to frame and fashion, according to the doctrine of Christ, and to make both himself and them, as much as in him lieth, wholesome examples and patterns to the flock of Christ." In part it may be supplied by such other persons under his cure and charge, as a pious disposition, under God's good Spirit, may prompt, and proximity or convenience of dwelling may enable, and the "monitions and exhortations, both public and private," of a diligent minister may instruct and encourage to assemble and meet together in their Saviour's name and for his service. If examples be needed, it is related by Bishop Fell, in his *Life of Hammond*, that at his public daily devotions "he took order that his family should give diligent and exemplary attendance, which," adds the biographer, "was the easier performed, it being guided by his mother, a woman of ancient virtue, and one to whom he paid a more than filial obedience." And with respect to the excellent George Herbert, whose attendance "with his wife and his three nieces, and his whole family, twice every day at the Church prayers," has been already noticed; "there," adds his biographer, "by that inward devotion which he testified constantly, by an humble behaviour and visible adoration, he, like Joshua, brought not only 'his own household thus to serve the Lord,' but brought most of his parishioners, and many gentlemen in the neighbourhood, constantly to make a part of his congregation twice a day; and some of the meaner sort of his parish did so love and reverence Mr. Herbert, that they would let their plough rest when Mr. Her-

bert's saint's-bell rung to prayers, that they might also offer their devotions to God with him, and would then return back to their plough. And his most holy life was such, that it begot such reverence to God and to him, that they thought themselves the happier when they carried Mr. Herbert's blessing back with them to their labor. Thus powerful was his reason and example to persuade others to a practical piety and devotion."



THE FONT.

From the Sequel to Bishop Mant's Charge.

Not only is a Baptismal Font necessary in every Church, because it is an article of furniture directed by the law among the "things appertaining to Churches," but because a clergyman cannot discharge his duty according to the law of the Church without one. "The god-fathers and god-mothers, and the people, with the children, must be ready at the Font: and the priest coming to the Font (which is then to be filled with pure water,) and standing there, shall say," what thereupon follows for the ministration. I would therefore take this passing occasion of signifying my wish to every one of you, my reverend brethren, that, if any of your Churches happen to be unprovided with this necessary appurtenance, no time be lost in applying to the proper quarter for its supply. According to the eighty-first English Canon, "there shall be a font of stone in every Church and Chapel, where baptism is to be ministered." And this order, be it observed, is not complied with by the supply of a moveable basin, which may be carried hither or thither, at the caprice of the moment: but that which is required is a stationary permanent structure; for, as the Canon adds, "the same is to be set in the ancient usual places: in which only Font the minister shall baptize publicly." The phrase "the ancient usual places" directs us to the usage of antiquity, according to which the Font was placed as near as might be to the entrance of the Church, as emblematical of the child's admission into the spiritual fold of Christ. And to this effect was the answer of the Episcopal divines as noticed before, at the Savoy Conference: "the Font usually stands, as it did in primitive times, at or near the Church door, to signify that baptism was the entrance into the Church mystical: 'we are all baptized into one body,' says St. Paul to the Corinthians, 1 Cor. xii. 13." In accordance with this also I would desire, that if there be necessity for a Font to be erected in any of your Churches, it may be placed, not near the Lord's Table, as is sometimes very incongruously done, but as near, as conveniently can be, to the entrance of the sacred building. And I add, that, at the ministration of baptism, "the Font is then to be filled with pure water," which should be conveyed away after the solemnity, so that fresh water may be supplied at the next ministration.



Virtually set aside your Episcopacy and your Liturgy, or treat them as things of no sort of consequence, and then you will be a liberal Church; in other words, be substantially non-Episcopalians, and you will then be Christians of the right spirit.—*Western Observer.*

ON FREQUENT COMMUNION.

From the Sequel to Bishop Mant's Charge.

"Ye live in a Church so truly apostolical, that she hath taken care that this Holy Sacrament may be administered as it was in the Apostles' days, at least every Lord's day, and also every holy-day in the year. And where there are a sufficient number of communicants in any parish, the minister cannot refuse to give it to them, whensoever they desire it. And I hope there is never a minister in the Diocese but would be more ready to administer than his people can be to receive it. In the place," adds that venerable prelate, "where I had the honor to serve God at his altar before he called me hither, I administered it every Lord's Day for above twenty years together, and was so far from ever wanting communicants that I had always as many as I and two curates could well administer it to them. For people found such extraordinary benefit and ghostly comfort from it, that they never thought they could receive it often enough; and the oftener they received it, the more they still desired it, many never omitting it, if they could possibly come to it; whereby they became the great ornaments of our holy religion, such as these first converts were. And such," proceeds the Bishop, "ye may all be, if you would but take the same course for it, the Sacrament of our Lord's Supper being the great means whereby to derive grace and power from him, 'to deny ungodliness and unwordly lusts, and to live soberly, righteously, and godly in this present world;' as you would find by experience, if ye were once accustomed to it, which I therefore heartily wish ye were. At least you must neglect no opportunities that ye can get of receiving it with that repentance, faith, and charity, which is requisite to the performance of so great and heavenly a duty as that is." * * It was thus that in earlier times the members of our Reformed Church were habituated to the practice of a sound devotion by her order of daily prayer, and her frequent communions. It was thus that they were perpetually taught, and encouraged, and enabled to "live godly, righteous, and sober lives." It was thus that our congregations thrived in Christian holiness together with their pastors. It was thus that the lay-members of the Church have, in many cases, left behind them names worthy of being remembered with the brightest of her clerical luminaries; and that the Herberts, and the Hammonds, the Sandersons, and the Beveridges, the Brāmhall's, the Leslie's, and the Taylors, of the Anglican episcopate and priesthood, have their worthy counterparts in the Waltons, the Evelyns, the Boyles, and the Nelsons of the Laity.



RESPECT FOR THE SABBATH.

James P. Tyler, Esq., Collector of the tolls for the James River Canal Company, at Richmond Virginia, having been appointed to that office by the Managers, gave them distinctly and unequivocally to understand that he would accept of it only on condition that he would be wholly excused from discharging its duties on the Christian Sabbath.—*Episcopal Recorder.*

POETRY.

FOR THE GOSPEL MESSENGER.

ON CHRIST'S MIRACLE OF THE LOAVES AND FISHES.

When num'rous crowds our Saviour throng'd,
And brought their sick for aid;
With prompt and kind compassion mov'd,
Their var'ous ills He stay'd,

The shades of night approaching fast,
No shelt'ring roof is nigh,
For't was a desert place, and they
Could no provision buy.

Let them depart to purchase food,
His anx'ous friends demand
They need not go, give them to eat,
Is His obscure command.

Five loaves, and fishes two, they cry,
Is all that we can find;
Well might it seem a strange command,
To Philip's* darken'd mind.

Bring them to me, is Christ's reply,
The men He tells to sit;
Then blesses looking up, and breaks,
And gives to each what's fit.

Five thousand men and more did eat,
They fill'd twelve baskets too;
Sure this was God, no mortal could,
Such mighty wonders do.

Like Him let others woes us move,
Like Him not only feel;
But kindly use the means He gives,
Their maladies to heal.

Should comforts fail and want oppress,
With faith on Christ rely;
For He the needed help will bring,
Thy pray'rs He'll not deny.



FOR THE GOSPEL MESSENGER.

THE SHEPHERD.

Psalm 23; 1 Samuel, 17, 34; John 10.

Softly murmuring waters flow,
Cooling breezes fan the air,
Where through pastures rich they go,
Gentle Shepherd and his care.

Cold and bleak the northwinds blow,
Icy fetters bind the brook;
Scattered flock amidst the snow,
Not in vain to Shepherd look.

* It was Philip who said "200 pennyworth of bread is not sufficient for them, that every one of them may take a little."

Wild beasts roaming from the wood
 Seek among the flock their prey ;
 Shepherd faithful sheds his blood,
 Rather than the flock betray.

Lord! our dying Shepherd grant
 Heedful hearts to us thy care :
 Thou suppliest every want ;
 Stray from thee may we not dare.

L.

Grace Church, Camden, S. C.

RELIGIOUS INTELLIGENCE.

Confirmation.—This sacred rite was administered at St. Paul's, Radcliffeborough to 71 persons (on Wednesday, Nov. 2d,) who were members of our six congregations in Charleston and its vicinity. "Morning Prayer" was by the Assistant-Minister, (Rev. J. S. Hanckel,) and the Sermon by the Bishop.

Missionary Lecture at St. Stephen's Chapel.—That for November was by the Rector of St. Peter's, Charleston. The subject was the necessity of the influences of the Holy Ghost for the success of Missions. The amount collected was \$18.

Pinckney Lecture.—That for the present year was delivered at the designated time and place by the Assistant-Minister of St. Philip's Church, Charleston. In illustration of "the greatness of God," (the prescribed subject,) his topic was Omnipresence. It was shown to be an essential attribute of the divine being, by reasoning on other attributes admitted to be inseparable from the idea of duty. Our readers will soon be favored with an opportunity of reading this able and interesting discourse.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—In the "Spirit of Missions" for November, among other things, each of the Clergymen is requested to act (or appoint some one) as agent for that periodical; the Sunday Schools are requested to obtain a "Christmas offering for Missions," from the children.

These remarks claim peculiar attention: "In our want of funds and arrangements for procuring them, the friends of Missions must not lose sight of the great and increasing demand for men, lest when they fill the treasury, (God speed the day,) there may be none found to go to the help of the Lord against the mighty. Let us hail every effort to bring out and educate our young men, not 'to be ministered unto, but to minister.'" * * "In a recent visit to Connecticut, we were gratified to find as there had been but little departure from Christian moderation, there was very little cry about hard times. Churches were springing up, unembarrassed, ready soon to pour their mites into our Treasury—not a poor man was to be seen in the State. One of the most attractive objects to a Missionary eye, is their noble College at Hartford, which, in

the graduating class of 25 last year, contained 12 or 14 candidates for the ministry, and has within the 25 years of its existence, sent 70 good men and true into the ministerial ranks." * * "Few parents think even of the duty of training their talented sons for the Ministry. Worldly professions hold out better prospects. Query; Have they been realized lately? Far from it. God is angry with them for their covetousness, and sends leanness into our land, and confusion into our public councils." Missions to the slave population are earnestly recommended—but, (though a quotation might be misunderstood,) it could not be intended to recommend Churchmen to employ any other Ministers than those of their own Church. The amount reported is for Domestic Missions \$2,419—from South-Carolina \$226; for Foreign \$2,390—from South-Carolina \$144.

Spirit of Missions.—In the Bishop's report attached to his pastoral letter, the number of subscribers to this monthly work, is set down as 196 in South-Carolina, but the Agent has ascertained that this is not the whole number, but only those supplied by him. There are many who receive their copies by mail direct from New-York.

St. Luke's Church, Lincolnton, N. C.—The undersigned, with the most sincere gratitude acknowledges the receipt of the following contributions for the use of the Episcopal Church at Lincolnton. From St. Philip's Church, Charleston, by the hands of Right Rev. Dr. Gadsden, Mrs. Clarkson \$50, Mrs. Wilson \$20, Bishop Gadsden \$15. From St. Michael's Church, Charleston, Rev. Mr. Trapier \$10, Mrs. Dehon \$5. From "a few ladies of St. Michael's Church, Charleston," a very handsome set of books for the altar and desk. From the ladies of Grace Church, Camden, by the hands of Miss Mary B. Trent, a handsome surplice. From Miss B. Trent, of Camden, a scarf.

JEREMIAH W. MURPHY,

Warden of St. Luke's Church, Lincolnton, North-Carolina.

Michigan.—The 4th Annual Diocesan Convention was held May 26th and 27th—present, the Bishop, 11 of the Clergy, and several Lay-Delegates. There are in this Diocese 21 Clergymen. A Committee was appointed on the subject of instituting a periodical, the annual price to be \$1. In his address the Bishop remarks of the garrison at Fort Gratiot: "Every effort has been made in this garrison by the commanding officer, to aid the Chaplain in promoting the moral and spiritual influence of the soldiers. This I am happy to say, so far as my opinion and observation go, is a delightful characteristic of the officers of the army. They will compare in this respect with any of our laymen, Moral and correct and many of them pious, they always welcome the Minister of Christ, and afford every facility that he may unreservedly preach the unsearchable riches of Jesus Christ to the men under their command." * * "In my interview with the Indians at Griswold, strong desires were expressed that their children should be carefully brought up and taught the religion of our blessed Lord. I confirmed one Indian, who appeared to understand the duties enjoined upon him,

and I trust will be the instrument in bringing his red brethren to submit to the requirements of the Gospel of Christ, by showing in his own life and conduct the power of the Gospel."

Eastern Diocese.—The Annual Convention was held 28th Sept.—present, the Bishop, 34 of the Clergy, and several of the Laity. A Committee was appointed "to assist in collecting materials, and preparing a history of the Protestant Episcopal Church in the Eastern Diocese, to be prefixed to the volume of the Bishops addresses." All these during the 32 years of his Episcopate are to be published, after being revised by him so far as they are, or may be in his possession. In his address on this occasion he recommends "the teaching of the Church Catechism more fully in our Sunday Schools," (excellent and needed advice.) He also says: "The State Convention of Massachusetts, had a special Convention, in Trinity Church, in Boston, for the special and very important purpose of electing one to be an assistant Bishop in that State. And if any thing can cause us to thank God and take courage, his merciful goodness vouchsafed to us on the occasion must have that effect. Though Christian love and brotherly affection have been so remarkable, and for years so evidently increasing among us, yet, on an occasion so very interesting to all, and so exciting, it was reasonable to apprehend some conflict of opinions and diversity of judgment. Who does not then perceive the hand of God, and his answer to our united prayers, in the perfect union and wonderful harmony which, through the whole transaction, prevailed? Such entire unanimity, on a like occasion, has never, we may venture to say, been before witnessed in our country. It is most comforting proof that the Spirit which was in our Saviour Christ is with us, and may he give us all grace thankfully to cherish it. The person elected, you also know, is the Rev. Manton Eastburn, D. D., of New-York."

New-York.—The 58th Annual Diocesan Convention was held Sept, 28th–30th—present, the Bishop, and very many of the Clergy and Laity. It was resolved to dissolve the Missionary Education Society, in consequence of financial difficulties, to make a Missionary organization more congenial to the Constitution of the Church—and to give greater efficiency of action. The education department was committed to the "incorporated Society for Promoting Religion and Learning." There are in this Diocese 202 Clergymen, and 11,574 Communicants.

Diocese of Western New-York.—The 5th Annual Convention was held August 17th and 18th—present, the Bishop, 61 of the Clergy, and many of the Laity. There are in this Diocese 104 Clergymen. During the present Bishop's administration, (about three years,) there have been added 27 Clergymen, and 14 new Congregations. There are 17 Candidates for Holy Orders.

Opening of St. James' Hall.—Bishop Whittingham, rather than have the noble undertaking defeated, became personally responsible for an unpaid balance due for repairs, and the expenditures necessary for furnishing and outfitting the school.

The large and elegant mansion, formerly owned by General Ringgold, and known as Fountain Rock, was purchased more than a year since by the liberal donations of a few gentlemen in our vicinity, with a view of establishing there a High School and College, under the direction and control of the Bishop and Standing Committee of the Protestant Episcopal Church, in this Diocese. The property having been purchased, was given over to the Bishop, who has had it thoroughly repaired and arranged in adaptation to the plan of the school. The house is now one of the most elegant and princely establishments we have ever seen.

On Monday, the 2nd inst., the Bishop, with a very large concourse of our citizens, repaired to the place to engage in religious solemnities, suited to the occasion. At an early hour, the very neat Chapel in the east wing of the building, was crowded to overflowing. The services commenced with the Morning Prayer of the Church. The Bishop then proceeded with the Ante-Communion Service, after which he delivered a very interesting, appropriate and impressive discourse, from Daniel i. 17. He set forth, in a very clear and forcible manner, the true design of education, as training all our intellectual and moral faculties, and pointed out the great danger ever attendant upon the mere culture of the mind, while the heart is allowed to remain unimbued with sound moral and religious principles. He called the attention of the audience, to a view of the course which would be pursued in this institution, and the high tone of Christian virtues which it would be the aim of the instructors to cultivate, in connexion with the most elevated literary attainments.—*Banner of the Cross.*

South-Carolina Rail-Road and the Lord's day.—We have been informed that there is no use of the Georgia Rail-Road on Sundays, and that such is the case, with respect to many (if not all,) the Rail-Roads at the North. To effect the same measure called for, not more by the friends of religion and morality, than by him who has only a common sympathy with the poor laborer, there were addressed to our Rail-Road Company, petitions from Columbia and Charleston, signed by many of the most respectable persons. One of them was as follows:

Charleston, Nov. 15th, 1842.

To the Members of the "Louisville, Cincinnati and Charleston Rail-Road Company," at their annual meeting, assembled:

GENTLEMEN,—We the subscribers, respectfully approach you, having with us, a common interest in the welfare of our beloved country, in the cause of suffering humanity, and in the protection of our holy religion.

It is not necessary to remind our friends and fellow-citizens of the prostration of religion and morals; the anarchy; the malignant feeling, and the cruel practice co-temporary with, if not consequent upon the act of the French Government for "the abolition of the Sabbath," or of the comfort to the mass of mankind of the rest of one day in seven, or of the intellectual and moral improvement, the holy instruction and incitement, and the rational and pure enjoyment identified with the observance of it, or the fact that "the Sabbatical institution," is, under the providence and grace of God, the chief preventative of the degradation of intelligent and immortal man to a level with the beast of burden.

The believer in divine revelation is not now to be told of the solemn obligation of keeping especially holy a seventh part of time, nor of the promises made, by the supreme ruler to nations and individuals, who comply with this duty, and the awful denunciations against those who disregard it, nor of the fulfilment of these divine promises and threats, recorded in history and biography.

But, you will indulge us in the expression of the opinion (so interwoven is the business of the Rail-Road with *that* of the community, and so operative are the influence and example of the company composed of so many persons, and those of high standing among us,) that your authority cannot, but, if brought to bear against the Sabbath, be eminently inimical to that holy, humane, most important custom, whether considered in its physical, intellectual, social, civil, moral, or religious relations.

We have been informed, that the pecuniary interest of the Company will not be affected by such a measure as your petitioners desire, but if this were otherwise, if the pecuniary interest would suffer, by yielding to the claims of religion, morality, and charity, we cannot doubt, that *that* will not be allowed to weigh a feather—that *these* will be duly appreciated by you, and triumph over every other consideration.

We trust that no expression on our part will be allowed to injure the good cause, in which we feel the deepest interest, and we regret it, if we have expressed ourselves in a manner that may not be agreeable to you.

We earnestly request that, in your wisdom, you will adopt measures to prevent the use of the Rail-Road on Sundays.

The prayer of the petition was not granted at this meeting, but they resolved that in future the *freight* cars should not be started on Sunday, and we trust the Board of Directors will duly consider the question of suspending all their travelling and business on the holy day.

Church Buildings.—An earnest and affecting appeal in behalf of the Church at Galveston, Texas, lately destroyed by a hurricane—and another from Natchitoches, Louisiana, soliciting the means to enable the members of our Church at that place to erect a “house of prayer” have been received. *They* can be read at the office where contributions for these pious and benevolent purposes will be thankfully received and speedily transmitted.

Christian Education.—Of the School instituted by the Convention of this Diocese, the second semi-annual examination, was held on the 25th November. It was conducted by the Bishop, and several of the Clergy, and favored with the long continued presence of several ladies and gentlemen, who thereby, (as we doubt not they have by their prayers and their alms,) manifested the deep interest they feel in the success of this undertaking. The Lord grant it in his time! The proficiency of the pupils (at present only 25,) as well in their secular as their religious studies, is creditable to them, and to the ability and industry of their worthy preceptor. As usual at this season there will be a vacation, and the school will re-open on the 2d January.

Physicians.—It is well known we presume, says “the *Banner of the Cross*,” and certainly ought to be, to the honor of that most useful and philanthropic profession—that, in *this* country, (Pennsylvania is of course meant,) “Physicians receive no fees from Clergymen for attendance on themselves or families.” We shall be glad to record that the same is true in *every one* of the States.

Obituary Notices.

Died, August 20th, in the 42d year of his age, the well known and highly estimated Rev. B. O. PEERS: From an instructive Obituary in the “*Journal of Christian Education*,” we extract the following:—Mr. B. had been educated in the Presbyterian faith, and commenced his Theological studies, with a view to the ministry in that denomination, but subsequently changed his views and entered the Church. As his knowledge of her distinctive principles increased, his love for them grew and strengthened. Having received a principle as true, he was perfectly fearless in following it, lead him where it might. Truth was his aim, and while he was remarkable for his gentle and charitable spirit, and his kindliness of deportment, he never shrank from speaking the truth, and never faltered in fulfilling its requirements, though in so doing he stood alone. He loved the Church, he prized her institutions and services, and ardently desired that those who are ignorant of their nature and value, might be brought, as he had been, to know and enjoy them.

Departed this life, on the 24th Nov., in the 67th year of her age, Mrs. ELIZA LAURENS, daughter of the late Chief Justice John Rutledge, and relict of Henry Laurens, Esq. Highly intellectual, and accomplished in a very superior degree, in mind and manners, this worthy lady was still more remarkable for an exact compliance with the proprieties of her sex and station. There was a naturalness in her demeanor exceedingly interesting, and a pleasantry in conversation, carefully guarded from an expression, or a tone, which might inflict pain. Elevated in society by descent, alliance, fortune, and character, she always appeared to the present writer as perfectly free from pride, and of vanity utterly incapable. Her constant and devout attendance at the Lord’s house and table, the interest she manifested in the counsels and devotions of the sick chamber, her decided remarks on the most important of subjects, and her seeking the participation of the holy communion among the last acts of her life, authorize the belief that she was a faithful disciple of him through whom alone are forgiveness, holiness, and the heavenly rest. Among the “old school” of our community, if there were faulty opinions and customs, let them be avoided. That they had praiseworthy characteristics, is undoubted, and it will be well for the rising generation to adopt them. “Ask for the old paths, wherein is the good way and walk therein.”

CALENDAR FOR DECEMBER 1842.

- | | |
|---------------------------|------------------------------|
| 4. 2d Sunday in Advent. | 25. Christmas and Sunday. |
| 11. 3d Sunday in Advent. | 26. St. Stephen’s. |
| 18. 4th Sunday in Advent. | 27. St. John the Evangelist. |
| 21. St. Thomas. | 28. Holy Innocents. |

ERRATUM.

Page 244, for “published in a late number,” read to *appear in the next number.*

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A. E. MILLER.
2

Church Societies in South-Carolina.

1. Protestant Episcopal Society for the Advancement of Christianity in South-Carolina—Treasurer, Thomas Gadsden, Esq., office No. 4 Holmes' wharf; Library in Chalmers-st. Open every Monday, Wednesday, and Friday, from 1½ to 2 o'clock. Annual subscription \$5; Life subscription 50.

2. Society for the Relief of the Widows and Orphans of the Clergy—Treasurer, Edward Frost, Esq. office No 50 Broad-st. Annual subscription \$10; subscription to the fund for the support of decayed Clergymen \$5.

3. Female Episcopal Bible, Prayer Book, and Tract Society—Treasurer, Mrs. Isaac Ball, East Bay, corner of Vernon-st.; Librarian Mrs. Thos. H. Deas, Society-st., near East Bay, by whom Bibles, Prayer Books, and Tracts, are delivered every Monday morning. Annual subscription \$1; Life do \$10. Members entitled to one Bible or Prayer Book, or 500 pages of Tracts annually.

4. Charleston Protestant Episcopal Domestic Female Missionary Society—Treasurer, Mrs Dehon.

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Sept. 1

A TREATISE ON BAPTISM,

By the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable Treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit.

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TRACTS FOR THE TIMES, No. 90.

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